



Address

TO

LODGE

DUDLEY.

BY

VEN. EDWARD BOTWOOD.

ST. JOHN'S, Nfld.
Evening Telegram Job-print, 1898.

ADDRESS

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St. Mary's Church,

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TO

Lodge Dudley, S.O.E.,

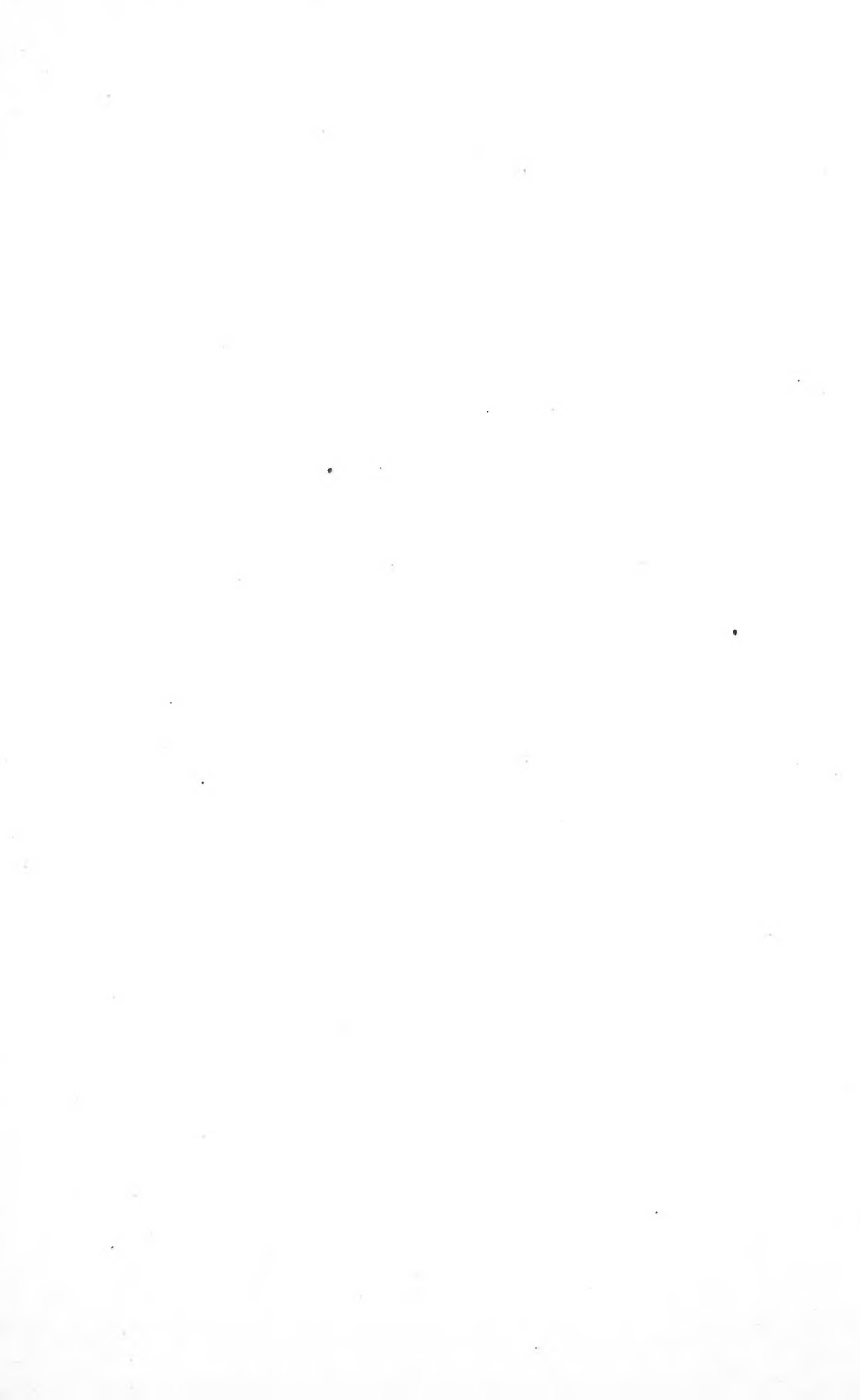
BY THE RECTOR,

Ven. Edward Botwood,

ARCHDEACON OF NEWFOUNDLAND AND LABRADOR,
CANON OF THE CATHEDRAL, &c., &c., &c.

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ADDRESS TO LODGE DUDLEY, S.O.E.

MY BRETHREN, THE SONS OF ENGLAND:

THE British connexion is worth preserving at any cost, if it were merely for the honour of being an Englishman; but, besides the honour, there are countless advantages of a most profitable nature arising out of the connexion.

We need not stop to enumerate them; but, speaking generally, we may say that "the flag that has braved a thousand years the battle and the breeze" protects the very meanest of the sons of England, wherever they may be and whatever their oppression. The ends of the earth—the whole earth—some portions of it by a bitter experience—know well that an injury or dishonour done to the son is felt by the mother, and that it is no sooner felt by her than the roar of the Lion of England terrifies the offending nation into justice to her children, with ample compensation. Justice and reparation denied, or even retarded, the wide and rapid streams of England's wealth quickly convey her armour-clads and warriors even to the world's end to avenge, perhaps to snatch her sons from the grasp of the oppressor; and its Magdalas, not easily approached or forced, lie in ruins, while her rescued ones are borne home in triumph on her victorious shield.

It may cost a mint or two of money and many lives to release a humble son of England from shame or harm; but has England ever been known to cut off the flow of gold, or of lives, till her sons were safe? Nor gold, nor blood, has ever weighed so much in the balance of Old England as the honour or safety of an Englishman. An Englishman sinking under oppression may have but a

weak voice, but its faintest cry is loud enough to rouse, in his full avengement, an Empire upon which the sun never sets.

In this connexion the history of other nations affords no grander spectacle, no sublimer episode, than that of a poor, friendless, innocent prisoner fleeing for refuge from the brutal lash under the ægis of the Roman Empire, and claiming from a Roman centurion the immunity of a Roman. "Is it lawful for *you* to scourge a man that is a Roman, and uncondemned?" When the centurion heard that, he went and told the chief captain, saying, "Take heed what thou doest: for this man is a Roman." In an instant the thongs are unloosed, and the scourge falls, but not to plough long furrows on the back of Saul of Tarsus!

But that speedy deliverance on the spot! What is it in comparison of the rush of armies into the utmost recesses of far-distant and inaccessible places to free a son of England? Not even the Cæsars ever did, or could, strike a distant nation for harming a Roman so speedily and effectually as Old England does to save an Englishman.

And as to honour, even Rome in her brightest day shed no such honour upon Romans as that which England sends streaming down upon Englishmen every day. Never yet has the outside world imparted honour equal to yours as Englishmen. And it grows with the increase of years. And here I would say, and, prompted by History, thank GOD that I can say it, that we *all*—Scotch and Irish, Welsh and English—are called by one name, live as one, under one refulgence, catching the rays of glory and honour from the same transcendent Crown; and that we may all excite the same mighty area in our defence. We are Britons all, with one common halo!

Glad am I, therefore, to see that it is a main principle

with your excellent Order to maintain the British connexion. There is none better, none so good, whether for glory or honour, defence or commerce.

While observing that Great Britain is so great that, at times, we may see the surrounding nations doing something like obeisance to her, as the "sun, moon, and eleven stars" did to Joseph; and whilst at other times we may see the very same nations, as now, out of mere jealousy of her greatness, agreeing together to cast her into a pit. We would aver that it is not on account of her greatness that England is so dear to us, nor because of the distinction which comes to us as members of so glorious an Empire, nor yet because the advantages of sonship are so large and abundant that practically nothing is left to be desired, so much as because we love her, and chiefly because she stands out more boldly and faithfully than the other nations, breaking the sky-line of Empires as the champion of Christianity, of right, and of fair-play—her honesty making her word her bond. In all things, times and places Great Britain holds a true balance, exhibiting a character which enchains our affection.

But talking of her is talking of her Queen—the Queen of Queens. And allegiance to your Sovereign is, I see, as much a principle of your Constitution as is the maintenance of the British connexion. A limited Monarch of unlimited virtues, the Queen of England is worthy of the great Empire which she rules so well, as is the Empire of the Sovereign.

Long may she reign over us,
Happy and glorious;
GOD save the Queen!

GOD give England the blessing of many anniversaries of her birthday, for never did Sovereign set as brilliant an example at home, or to the rulers and peoples of the earth, as VICTORIA THE GOOD, or work harder than she.

The Order of the Sons of England, saturated with a sense of her goodness, honours the Queen to-day, giving vent, on the eve of her 79th birthday, to its innate loyalty by assembling together in these outer courts of the Great King of Kings and praying for her with thanksgivings. You would fain have the shadow on the sun-dial of her precious life go backward many degrees; but although the Order is thus lost in loving mediation at the Throne of Grace for Her Majesty, we are not to suppose that the loyalty which its Constitution means to maintain to the Sovereign is not primarily allegiance to the Crown of England. Unaffected by the coming and going of kings and queens, however dear, and even of dynasties, it is an abiding allegiance to the Sovereign and Constitution of England. And I may safely assert that the world has not a single Constitution at all comparable to that of Old England, whether for freedom or goodness, prosperity or stability. It enables Sovereign and People to rule together in comfort, each within wise limitations, and consequently all goes on well with them both, and the reign of home-peace is assured. Happily the autocracy of the Sovereign of England is dead and buried; and I can therefore, as an Englishman, join heart and soul in your determination to maintain the British connexion and allegiance to the Monarchy of England. For myself, I could endure nothing else. England's greatness, England's glory and England's wealth are all attributable to the Sovereign and Constitution; and therefore in that principle of your Constitution which binds the entire body to cling tenaciously to her and the Constitution of England, as the ivy to the oak, I perceive the development and permanence of your Order. In the closeness and vigour of such a union—with the pith, I mean, of England in your Constitution—you must succeed as an Order.

But, stop! The core of England's glory and super-excellence lies deeper still! It lies even below the happy accidents of Sovereign and Constitution, and it will be found buried in that which you so wisely insist upon for your own welfare, viz.: in "the acceptance of the teachings of the Holy Bible as the rule of life and the mainspring of existence." This is the secret of England's greatness. England's Christianity, inwoven generally in the fabric of the Empire, has moulded both Queen and Constitution, and nerved, in every sense, the arm of England's weal. Hence her greatness. And as it is a principle with your Order—a principle overriding all others—to accept the teaching of the Holy Bible as the rule of your life and the mainstay of your existence, you may expect that the blessings showered upon England from above, because she is so eminently Christian, will also come down abundantly upon your Christian Order.

And for the enlargement of your hopes herein I would fain instance the bestowal upon your Order of a great blessing already—a blessing prior to, and greater than, even that of a prodigious enrolment of members—a blessing at least equal to, if not exceeding, any blessing of the kind ever given to any other secular Society, so far as I can judge; I mean the paramount blessing of a thoroughly sound Constitution. As with children, so also with Societies: a good constitution is essential in the highest degree to the development of the body; and I should think myself very remiss if I did not warmly congratulate your Order on the possession of a Constitution worthy of all commendation. The wisdom of its compilers manifests itself everywhere, grasping and providing for every contingency, and introducing on every hand elements of growth, good order, and prosperity. With such a well-drawn Constitution as yours, I see no reason why the

Society should not advance in all fruitfulness; but I do perceive whole clusters of reasons why it should grow and extend its branches into every part of every land which has Englishmen enough to work it. In every such place Englishmen would promote their own interests and the interests of the Motherland, as also of their adopted country, if they were to implant in it the Order of the Sons of England.

But in one important particular, as I have already had an opportunity of observing to your Worthy District Deputy, Mr. G. B. Lloyd, I fear you are not making the most of your possible benefits. The Order has no fund for the education of orphans; and I would strongly urge Lodge Dudley to make the collection of to-day the nucleus of such a fund instead of giving it, as your charity has been thinking of doing, to existing orphanages. The sustentation of these you may well leave to their old friends, the general public.

And I would suggest further that, if it could be so arranged (with the consent, if necessary, of the Supreme Grand Lodge), a proportionate part of your annual profits be paid over to this fund.

And if you take the Tasker Education Fund as a criterion, you will have abundant reason for believing that your orphan fund will receive the warm sympathy of the public, and that it will soon become a successful and useful institution, notwithstanding that it might be deemed prudent to leave the fund to accumulate at interest for a few years.

The Society evidently abounds in large and tangible benefits to its members, as also to their widows and orphans; but it would, nevertheless, be an immense help to your Lodge and a great consolation to every married member of it, whom GOD might be pleased to call into

the Valley of the Shadow of Death, as well as a help and comfort to the partner of his life, who may soon be the sole struggler for his orphans, if some such fund as that which I advocate were established for the education of his dear ones whom death is blotting out from his eyes, but not from his heart. At that solemn moment, and in view of such a fund, the benefit of being one of the Sons of England would be indescribably great and comforting to the dying member. And what to his over-burthened, heart-broken wife?

For, in addition to the pecuniary benefit coming to her and her children at his death, would not the orphans thus become the wards of the Lodge during the period of their education, every member of the Lodge standing in the place of a father to the children of his deceased brother!

And here I am reminded of still another possible and great benefit ultimately arising to them from other Lodges of the Order, a continuous line of which already stretches over the wide space between Newfoundland, with its two Lodges, and British Columbia—and which, from the wonderful rapidity of its formation, seems to hint that in the near future a member may travel round the globe and find brethren of the Order everywhere. And we can all imagine what the grasp of a brother's hand would be to a disheartened man, of whom hard-times had made a wanderer, say, in search of employment; and how speedily that employment would be given him if it lay within the sphere of the Lodge's influence.

But it is not to this minor benefit that I would now allude, so much as to the infinitely greater benefit which orphans might derive from distant Lodges after their education is done. At that time there may not be a single door open to them in their own country; but in Nova Scotia, New Brunswick, or elsewhere along that line of

Lodges, a great door and effectual might open to them at the knocking of Lodge Dudley, their guardian and friend! Certain it is that, at the least, the Education Fund would insure to the orphans the immense benefit of the Lodge's fatherly oversight till their education was finished. And what is more, the argus-eye of Lodge Dudley should be sufficiently watchful to descry advantages to its wards, both for Time and Eternity.

And the Lodge may be sure that, as one sound awakens many echoes, and as one stone cast into the waters is the cause of many circles widening more and more, so, also, every deed of charity done to an orphan for CHRIST'S sake awakens echoes in the boundless expanse of Heaven, and originates vast and numberless circles of love there around the Throne of Love, bringing down refreshing and abundant showers upon the doer of it. Our LORD CHRIST sees to that!

Need I say more than this to cause your alms to flow liberally to-day, whether for the nucleus of the fund or for existing orphans?

Or need I tell you that you could not have given a much greater proof of your having really accepted the Holy Bible as your rule of life and the mainspring of your existence than the fact of your presence here as a Society in the Holy House of Him Whose Word the Bible is, and which commands you to reverence His Sanctuary?

You have prayed for the Queen, for your Lodge and Order, and for all men, and you have thanked GOD for His manifold blessings to them all; and I cannot but think that you must have been greatly touched by the fact that your prayers and thanksgivings, on the one hand, have gone up for a budding Society, and on the other for the Queen, gradually passing away in the glory

of a long and beautiful life, like the going down of the sun. GOD grant it may be a prolonged decadence!

Nature, that has lain dormant all the winter, is now adorning herself with her charming foliage; and Lodge Dudley, imitating her, is bursting into a fuller form of life to-day in this its first annual public worship of ALMIGHTY GOD, and in its first gifts to Him as the Father of the fatherless.

May your Lodge be ever green and flourishing! Only take heed that you be not satisfied, either collectively or individually, with the foliage of the barren fig-tree, which never did, nor ever will, satisfy Him who cannot hold with *appearances* only.

Be real, doing "*all* the will of GOD." And to this end, and remembering that "as many as are led by the Spirit of GOD THEY are the Sons of GOD," walk as the Sons of GOD more than as the Sons of England. And yet, what are the Sons of England but the Sons of GOD, who have accepted His Word as the rule of life and the mainspring of existence? Be it yours, then, to "walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace": "For ye are all the children of GOD by faith in CHRIST JESUS." Yes, Irish and Scotch, Welsh and English, "we are all one in CHRIST JESUS." Therefore, "be blameless and harmless, the Sons of GOD without rebuke," "always labouring fervently for each other in prayers, that ye may stand perfect and complete in all the will of GOD."

The Sons of GOD you were before you were the Sons of England, and GOD's Sons you will wish above all things to be, when Time and the Order of the Sons of England, and England itself, "shall be no longer." While you live,

then, live out this wish, and use the power which your LORD has given you "to become the Sons of GOD"; so that at the time of the great earthquake, when "the sun shall become black as sackcloth of hair, and the moon as blood; and when the stars of Heaven shall fall unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and when the Heavens shall depart as a scroll when it is rolled together; and every mountain and island shall be moved out of their places: And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, shall hide themselves in the dens and in the rocks of the mountains; and shall say to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb" (Rev. vi., 14), "you may lift up your heads, knowing that your redemption draweth nigh." In that day, of which He Himself says, "The great day of His wrath is come, and who shall be able to stand?" GOD give you a place among those blessed creatures whose "earnest expectation waiteth for the manifestation of the Sons of GOD." More instantaneously than the beauty of the butterfly comes upon the lowly chrysalis shall the glory of GOD burst upon the Sons of GOD, and they shall "shine forth as the Sun in the Kingdom of their Father."

"Behold, what manner of love the Father hath bestowed upon us that we should be called the Sons of GOD. Beloved, now are we the Sons of GOD, and it doth not yet appear what we shall be: but we know that when He appeareth we shall be like Him; for we shall see Him as He is.

And every man that hath this hope in him purifieth himself, even as he is pure."—I JOHN, iii., 1-3.

